Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

VOL. X. BOSTON, SATURDAY, MARCH 12, 1831. NO. 11.

RELIGIOUS MISCELLANY.

PRACTICAL RELIGION.

We select the following article from the New York Christian Intelligencer, a paper supported by the Reformed Dutch Church. It gives us pleasure to meet with such religious views, from whatever source they are offered. We pray for the coming of the time, when they shall be universally diffused, and then, differ as we may, and as we probably shall, on subjects of abstract theology, we shall be united on the broad ground of practical religion.

Mr Editor,—Be so good as to permit me through your weekly Christian visitant, to call the attention of your readers to a passage in the New Testament, which in my opinion contains a summary of all the practical influences of that religion, which is separating from this world for God "a people zealous of good works." The passage is recorded in James i. 22, "But be ye *doers* of the word, and not hearers *only*, deceiving your own selves." The DUTCH are charged with the heinous crime of making frequent use of the English word BUT. But as this *ancient* people are plain in their language, as well as in their manners, they make use of significant terms, and the word *but* from the lips of a Dutchman, with its abrupt and decided tone, rather interrupts the mellifluous calculations of those, whose words are softer than butter, and their accents smoother than oil.

But, Mr Editor, this harsh word occurs not a few times in the word of God. "But" stands at the head of our text, and connects its injunction with the preceding cautions of the 19th, 20th, and 21st verses. "Wherefore my beloved brethren, let every man be swift to hear—slow to speak—slow to wrath—for the wrath of man worketh not the righteousness of God; wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls."

The great duty of hearing—of close, sharp, and continual hearing—of waiting upon God in his ordinances, is strictly and most solemnly enjoined. The temper of mind and the preparation of heart, which make hearing profitable and saving, are clearly and distinctly stated, so much so that he who runs may read and needs not misunderstand. The profitable hearer is far removed from the conceited, self-confident, puffed up, censorious and testy hanger-on in the courts of the Lord's house, "for let not that man think that he shall receive anything of the Lord." Yet all this may be concealed—all may be fair and plausible, like the garnished sepulchre, while rottenness of flesh and bones resides underneath. Persons may come with God's people to the house of the Lord—sit there and hear with all the apparent concern of God's people, and depart with the flattering unction of their *own* and the general belief that they are living upon the children's bread. Against such pretenders and self-deceivers my text lifts up a "BUT," which shuts the door of the kingdom against them forever. This little word becomes an adamantine wall, which none of their knockings and thunderings will ever break down. Let the *text* be read again, "BUT be ye *doers* of the word, and not hearers *only*, deceiving your own selves." Is there an inquiry made, "what is meant by being 'doers of the word?'" The apostle James gives valuable instruction, and refers us to the Christian government of the tongue and the conduct. "If any man among you seem to be religious and bridleth not his tongue, *but* deceiveth his own heart, this man's religion is vain." Pure religion and undefiled before God and the Father, is this, "*To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world.*" It is not the mere hearer, who is nothing more than a *forgetful* hearer, *but* the doer of the *work*, that shall be blessed in his deed. Love and good works, doing good and communicating, these are the sacrifices with which God is well pleased. The golden rule of the Old Testament to love our neighbor as ourselves, enlarged and extended by our Saviour in that new commandment which he illustrated by his own sufferings and death, is the rule and standard by which all our pretensions to religion are to be tested. As face answers to face in a mirror, so must the conduct reflect the true image of God in the soul, produced by the ingrafted word. It is not every one that cries Lord, Lord, but he that does the will of God, who shall enter the kingdom of heaven.

I am pleased with every indication of life and zeal in the cause of our Master—it re-
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who are glowing and burning in the worship and service of God, should abstain from judging those peaceable and quiet spirits who are not weary in well doing; who think that they cannot go to the same excess of religious feelings and commotions.

I know some such quiet and noiseless Christians, who I myself could wish were by their *external* profession more devoted to the things that belong to their everlasting peace. But their education—their circumstances, and the settled conviction of their own minds, keep them in this unostentatious course. I have now two such persons in my mind's eye. An acquaintance with them for more than twenty years has confirmed me in the favorable opinion, I was induced to form of their characters. Providence has placed them in a situation, which might have the influence of making them what too many professors of religion are—puffed up and self-sufficient in their conduct to their fellow creatures. Such are willing now and then to make some great and pompous display of charity and benevolence; but as for that charity which suffereth long and is kind—which in its perpetual flow is like the distilling of the dew, and the dropping of the rain, they have nothing of it. My two friends have nothing in them of such selfishness and inconsistency. The husband is a plain, practically benevolent man. While he never has the hungry and naked turned away from his door—while he is ever liberal to his own family, both in a temporal and religious sense, he does never give merely because others give, or with a view to the praise of men. He does not divide and subdivide his charitable fund among the hundred institutions that are sending forth their agents, but he selects his objects—and devotes to such not only money, but his persevering personal labors. Whatever he does, he wishes to do from principle and conviction of duty. In the simplicity of his manner, and the integrity of his heart, he provides well for his household, and patronizes with a steady and undeviating hand the persons and the institutions, to whom he has decided to give his aid. And it is well known that the public charities, to which he, and others associated with him in principle and conduct, have directed their disinterested attention, are going on in a course of successful experiment. The dependance of this systematic and practical man is not upon any works of his own; but his experience in the blessed work of doing good gives him a practical sense of the ability and willingness to save, of the fulness laid up in Him, who knows with all the glow of infinite love, that it is "more blessed to give than to receive." From the inward satisfaction he feels in the flow of his own benevolence, he obtains an enlarged and transforming view of him who loved us and gave himself for us, and of the joy set before our faithful High Priest, which enabled him to despise the shame, and to endure the cross. His earnest desire is to experience the power of his resurrection, and in this calm and resigned frame "to wait all the days of his appointed time, till his change come."

His partner has more of the enthusiastic glow so peculiar to those of her sex, who are never weary in well doing. While the benevolence of the husband is like the steady reflected light, that is spread over the surrounding scenery, hers is the morning ray, that comes leaping over the mountains and trembling upon the breeze, until it rests upon some object which it lights, and warms, and quickens into newness of life. His course is that of the father of a family, who with increasing solicitude watches, and labors and provides. Hers is the spirit of a Howard, that flies over mountains, and seas, and islands, in quest of objects upon which to light—which enters the cottages and hovels of the poor—which perches upon the bed of sickness and death—which bathes the temples—which loosens the choking phlegm, and which fans the gasping, fainting and dying sufferer—which is steady as the wheels of time, and untiring as the king of day, in its march of mercy.

Her house is not only the home of her personal friends, and particularly of her pious and clerical friends, but it is not unfrequently the nursery of the indisposed and hospital for the sick. She is ever in search of such as are neglected or overlooked by others.—She is literally feet to the lame, eyes to the blind, and the blessings of many ready to perish are continually coming upon this angel of mercy. I have known her to leave her pleasant home, an in some country place to take her station along side the bed of suffering and most offensive disease, and there watch and minister for weeks together. And where her assiduity and skill have failed to cure, suffering has been alleviated, and the spirit of the sufferer has by kindness and Christian consolation been borne up so as to sustain its infirmity.

Although the property of this wedded pair is great, yet they will leave to their children a better inheritance, even an inheritance that will descend to their children's children.

In my humble sojourn I have met with but few such. I know some more belonging to this unassuming Christian fraternity, and you may occasionally receive the reminiscences of such as in doing good wish to keep the [illegible] knowing what the right hand [illegible] somewhat longer than I intended. I have ever been fond of the holy cause of DOING GOOD, and since I have been a sojourner in this multitudinous city, my attachments have by no means become impaired. There is doubtless a great amount of good done here, but what is all this compared with the extent of natural and moral evil, that is gaining overhand among the hundred thousands of immortal beings that are living and dying?—But I am straying again—and I must draw towards a close by simply stating, that if the company of those who are attempting to meliorate the condition of the world around them had the practical good sense—the business talent in doing good, and the independent feeling of mine host, and the unremitting and minute attention to the wants of those over whom Providence directs and enables her to extend her fostering hand, which his amiable consort never fails to cherish—then I should have some prospect before me of having the agonizing march of misery and suffering arrested. The very hospitality of my distinguished friends differs from that of multitudes of other *good* people in this *very hospitable* city. While there are not wanting many examples of such hospitality as will spread a splendid dinner, or get up a party for a country friend, yet it is in the house of my stable friends, I have ever found a home for more than twenty years. In all my visits of business or pleasure, *there* has been for me, not only a plate at their table, but also the Shunamite's chamber. But it is in sickness that I have proved the principle of *doing good*, that is ever awake in their bosoms. There are some few families in the city like them, but their number is not very great. That God, in the outpourings of his spirit upon the congregations, may increase the company of the practically benevolent—of those who forget not to do good, and to communicate to the necessities of their fellow men—is the prayer of one who subscribes himself,

A SOJOURNER.

HARVARD COLLEGE.

Our Orthodox friends appear determined to spare no pains to prejudice the public mind against our time-honored University, because it stands aloof from their sectarian and exclusive operations. We are not much surprised at this, knowing as we do, that uncompromising devotion to their interests is necessary to a share in the favor of their leaders. It will be a long time, we trust, before any restrictions will be laid upon the perfect freedom of this liberal institution, and that it will continue as now to the latest ages, to dispense its favors with equal hand to orthodox and heterodox, Greek and Jew. Nothing is required to demolish the 'prayerful slanders' against the College, but the repetition of the plain facts in the case. We copy the following fair and candid statement from the Salem Gazette of the 4th instant.

Messrs Foote and Brown—So long as Harvard College is regulated as it is at present; so long as its doors are open to all; so long as it is conducted upon the broad republican principle that "all men are born free and equal," and continues to give, as it has done so far, to virtue and merit their just reward, let them be found in the bosom of a Unitarian, Calvinist, or student of any other sect or persuasion;—just so long will the good sense of the community sustain the College against the concerted attacks of its enemies. This institution is rapidly assuming the highest standard of literary rank, and it needs but little inquiry to justify the conclusion, that for the opportunity of securing an education of the highest description, it yields to none on this continent, and probably to but few in Europe. The course of mental discipline now pursued there is most minute and thorough, and the highest standard of morals is rapidly establishing itself, none being tolerated as students, except such as come for the purpose of obtaining an education and know its value. Did the Corporation look somewhat less to the future; did they with less rapidity accumulate those resources which they intend shall ultimately, as to its finances, place the College in a condition much improved, they would, perhaps, in that respect, act more acceptably to the public, and leave those who come after, to *divide more equally with us*, the expenses of education. It is well known that, superior as its advantages of education are, some exception must be taken to the expenses of the student, exceeding as they do materially those of the other New England Colleges. This higher rate of expense is not caused by its vicinity to the capital raising the price of board, that charge being but $1,75 per week; but one half of the whole annual expenses of $179, are incurred by the charge for instruction and room rent, those charges being $30 per term, or $90 per annum, which can and should be reduced, as the statement of the finances of the College will prove. The whole income for the year ending August 31, 1830, as estimated by the Treasurer, was $51,965,54, of which $27,580,00 was paid by the students, whilst the whole expense (adding also $3306,74 income of donations which must be added to capital) was $40,329,59. Of the balance of $11,635,95, the sum of $5,000 is appropriated to the permanent increase of the library, now containing about 36,000 volumes; and the remaining $6,635-95 is probably carried to the accumulating [illegible] The finan- [illegible] may ultimately much benefit the College, yet now operates as a heavy burthen, and many of the 248 under-graduates can but poorly afford an expense, which might with so much propriety be reduced. Were the annual appropriation for the increase of the library reduced to $2000, and the balance of $9,635,95 applied to reduce the charge of instruction, it would be lessened nearly $40 per annum, and would at once have the effect of perhaps doubling the number of students, which in its consequences would not only tend to give the College a much greater extent of influence and usefulness, but would also, although exciting in the breast of some a spirit of more bitter rancor, yet give a powerful check to their ability to use it advantageously.

[For the Christian Register.]

NOTICES OF THE QUARTERLY CHARITY LECTURE IN BOSTON.

MR EDITOR,—I send you a few notices of this ancient and useful charity; in which all the Congregational churches of this city were once united; and to which the more worthy and respectable class of our poor are accustomed to look for a stated and essential relief.

The Quarterly Charity Lecture is probably the most ancient charitable foundation in this city. It has been maintained, in churches or in other buildings, public or private, for more than an hundred and thirty years. The earliest authentic records of it, which have been preserved, are from the sixth of March 1719. On the evening of that day, precisely one hundred and twelve years ago, Dr Cotton Mather commenced a new course in this Lecture, by preaching from that exhortation of the apostle, "To do good and to communicate forget not: for with such sacrifices God is well pleased." The charity, however, as is distinctly stated in the record, had been maintained for many years previous. The religious services were attended in private houses; nor was it till nearly twenty years after the period just mentioned, that they were held in more public places. Before that time,* "the ministers that preached were desired promiscuously, as they could be obtained: but it was then thought proper to desire the *settled* ministry of Boston to preach in their turns on this occasion." It was in conformity with this resolve, that Dr Mather commenced the course in 1719; and from that period it has been thus continued. "On the evenings of the first Sabbaths in March, June, September, and December, (the same months which are now observed,) the Charity meeting," continues the record, "is held; and a collection made for the poor of the town, most of whom are *aged widows*." Happily it was within this respectable class, that the poor were then chiefly confined. Of a population less than 10,000, with the simple and industrious habits of our Fathers, few in the vigor of life could be found in need of a stated charity. The first distribution was to *sixty one* individuals; but within twenty years they had increased to more than 140. Though the collections are said to be for the *poor of the town*, yet it appears, that, from the beginning, they were committed to the Deacons, who were constituted as the Trustees of the charity; and who apportioned them in the exercise of their discretion, and in shares for each society, according to the number of its poor. Probably no charity, is or ever has been, more equitably or faithfully distributed.

We have spoken of the *places*, in which this Lecture was held. First, in private dwellings; afterwards, that is, from the 3d of March 1739, in that "chamber of the Town House, in which the Representatives of the Province meet."†

Upon the destruction of this building, in 1747, with a great part of the public records and papers, the Lecture was removed to Faneuil Hall, where the venerable Dr Sewall, for more than half a century the Pastor of the Old South Church, preached the first discourse in March 1748, just 83 years ago.

Here it continued till 1761—when that building also was destroyed by fire. It was then returned to the Hall of the Representatives' Chamber, Dr Charles Chauncey preaching the first discourse; and there it remained for the space of two years, till March 1763, when it was again recommenced in Faneuil Hall, the repairs of that building, after the fire, having been completed.

The Lecture was interrupted only at one period—viz. during our revolutionary struggle, and then, from the memorable Fifth of March 1775, till Dec. 1, 1776—"through the insults and violence (says the record) of British troops and the injuries thence arising;" probably also from the deserted state of the town; there being, at that time, divine services in only two of the churches on the Lord's day. At the expiration of these 18 months, it was renewed in the Old Brick, or First Church, where it remained till March 17, 1783, when it was resumed for a third time in Faneuil Hall; the eloquent Dr Cooper, who died amidst the general regrets only six months after, preaching the first discourse, from the words, "He, that hath mercy on the poor, happy is he."

With the growing population of the town, and doubtless with an increasing interest in the charity, which then united in one common bond of union all our Congregational churches, that edifice, consecrated in all our recollections as the "cradle of liberty," and, as fully appears from these records, to be honored also as the temple of Christian charity, was found insufficient for the accommodation of the large assemblies, which were usually gathered. And on the evening of June 5, 1785—the Rev. Dr Thacher, of Brattle Street, preaching his first discourse in turn—upon the occasion, "the Lecture," says the record, "was so greatly thronged, that it was thought most convenient to remove from Faneuil Hall to the Old South Church," where it was then for the first time attended.

Here—in that ancient Church—the Lecture has ever since been held. Here—for a considerable period, and till within a few years—multitudes were accustomed to assemble. The occasion called forth the good feelings and the liberal offerings of the people. It was not then asked "who is to preach?" but it was known, that a charity, consecrated by time, and experience of its excellence; needed and depended on by the most respectable among the destitute; always distributed with faithfulness; and uniting in its interests the most ancient churches of the city,—was to be supported—and "thither, accordingly the tribes went up;"—the elders and the rulers, our merchants,—who are the princes and the honorable of the land,—with a goodly company of the benevolent and devout. Nor was it these alone. Not a few, whose leisure or whose curiosity, whose love of hearing or desire of seeing, coming in aid perhaps, *though not always*, of their intent of giving;—in fine, "young men and maidens, old men and children," combined to form a numerous assembly. The contributions, if not in full proportion to the numbers, were uniformly respectable, sometimes liberal. That on the evening, when they were first taken in the Old South Church, was $114,56; and the largest that has been taken within the last thirty years, was $372,75.* And we doubt not, to apply the words of the apostle in relation to a kindred charity, "that the administration of this service has not only supplied the wants of the saints, but has been abundant by many thanksgivings unto God."

On the acknowledged excellence and undiminished need of this charity, notwithstanding some obvious reasons for its decline; its priority in point of time; and its good influence in suggesting or cherishing later charities, and even that spirit of general benevolence, which has since, in so many forms, distinguished this city;—especially on its immediate benefits to that class of poor, who are its objects, maintaining them in their connexion with their religions societies, and thence, through its friendly aids, in their respectability and comfort—on these, and some other topics, neither the limits of your columns, nor of my leisure, will allow me to enlarge.

Yours, F. P.

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* See Records of the Lecture, as kept by the Secretary of the Deacons.

† "This evening, (March 3 [illegible] Mr W. [illegible] Lecture, which had been kept for [illegible] the house of Deacon Jonathan Wil [illegible] rt, was removed, and kept in t [illegible]

* At the lecture September 4, 1809.

[For the Christian Register.]

ANNALS OF MY PARISH.

There are hours in the memorials of experience, which bring to the Christian remembrances mournful or joyous, as the feelings, with which he surveys them for the time, may direct. He that is wise will regard them as pillars erected by the Father of his spirit along this wilderness, through which we are moving. Most surely they are not without purpose. Whether the inscriptions they bear tell us of ingratitude, murmuring and distrust, or of a holy and confiding affection in God, they should be rich in instruction.

I have spoken in time past of one, whose religion had partaken largely of gloom and disquietude. She was left almost alone in her family with these views: and while peculiarly tried by this spiritual loneliness, her Maker had caused a disease to come upon her, which in a moment of despondency drew forth the appeal, "wilt thou break a leaf driven to and fro?" Inclined naturally to a sadness of heart, she would sometimes exclaim, "I shall go to the gates of the grave. From day even to night thou wilt make an end of me: mine eyes fail with looking upward." These feelings were not concealed from my knowledge. When therefore my friend and parishioner, Mrs S., distinguished no less for her cheerfulness than piety, had made her a visit, I was happy. For at these seasons nature will plead with an eloquence which cannot be resisted—a power, which neither the errors of education nor the doctrines of superstition engrafted in mature life can withstand. Thus was it with Mrs R. Her neighbor was in one point her comforter; and the influence of a benign look and a ministering hand, which all who know what it is to feel "the whole head sick and the whole heart faint" can appreciate, did not here fail to do much. It at least prepared the way for a deep and abiding impression, that followed an interview I soon held with the sick woman.

My course has been never to obtrude a visit, where there was room even to suspect my presence was not desired. Although circumstances therefore had led me to believe Mrs R. wished a conversation, I waited for a request of this nature. Through Mrs S. a direct and somewhat earnest one at length reached me. The case was attended, as every conscientious pastor must perceive, with no little embarrassment. To feel [illegible] entering the fold of another brought [illegible] thing unwelcome. To know that [illegible] dear to my heart had here been " [illegible] and treated as the worst of all why,' as I crossed the threshold, I argued, 'these fears? It is the cause of Christ and not my own. Away with this trembling in his work.'

Fortunately I found the lady alone and in such spirits as to be able to converse freely. After a few previous inquiries I proceeded, "We have a precious support, my dear madam, under these sufferings. The Captain of our salvation bore them all and more than all before us. His example, in this respect, I think, of infinite worth to us. If he for the joy set before him could endure the cross, we certainly should not repine at these light afflictions." The very mention of the Saviour seemed to illumine her countenance. At the name of "the cross" she turned upon me, with an eye which outrun the words of her lips and seemed plainly to say, 'You do believe in Christ. We have done wrong in saying so much to your injury.' In a moment she spoke. "Yes, sir. I know not how I could have endured this sickness without the comforts you describe. But my mind is not in the state I could wish. There is sometimes a kind of melancholy, which renders me very unhappy." "And do you account for it in any way," I inquired? "In part, I do," said she. "There are one or two things which appear dark to me. Why, I have thought, should Jesus pray to God as he did when his death was approaching? He was Almighty himself, and need not have suffered so much unless he chose." "But," I asked, "could he have suffered at all, if Almighty? Or if he did so, would he not have then relieved himself?" I continued these remarks, wishing, if possible, to make a clear statement of the inconsistency of those notions that now perplexed her.

After a short interval I again called on her. She had meantime consented to attend a part of a sabbath on my pulpit ministrations. It was the day of our communion. The text I had chosen for that morning seemed happily suited to her feelings. "He shall save his people from their sins." I spoke of the mode and means of salvation by Christ, dwelling much on the view that he saves us, not from our past sins, but from future transgressions. A single sermon, if heard at a crisis like the present, will work wonders. It was thus with this lady. We had touched on one point in a former conversation. On this her mind had gained light and comfort. Another was now agitated; but involving as it did a doctrine she prized as the 'apple of her eye,' its effect was not rapid. She alluded to the discourse at the time I have named. We conversed long and thoroughly on the scriptural salvation ascribed unto Christ. "If," as we parted she observed, "this is the Saviour in whom you believe, I see no objection to the sentiments you hold. Your preaching is as orthodox as I desire to hear, and it has already cleared in my mind a difficulty connected with my earliest religious associations." S.

[For the Christian Register.]

NEW HYMN BOOKS.

Mr Editor,—In a number of your journal for November, I have recently observed under the head of "New Hymn Books," some remarks which appear to me to be fitted, if not designed, to prejudice the public mind against others not so "new."

I shall not undertake to controvert the observation of your correspondent R, that "the New York and Cambridge collections labor under imperfections." I have had no opportunity to examine the more modern compilations, with which it is attempted to bring them into a most disparaging competition, but I shall be rejoiced to find that the Christian world have now been presented with no less than two collections of devotional poetry free from imperfection. Yet let not the imperfections, which the compilers themselves would be the first to acknowledge, in the Cambridge and New York Collections, be represented otherwise than as strict justice demands.

"Mr Greenwood," according to your correspondent, "proceeds in his book upon the idea, which has been strangely kept out of sight, that the object of devotional poetry is to excite rather than instruct."—"He has enriched his collection with many sweet pathetic effusions, which would have been rejected—I will not say by a more fastidious taste—but by a less appropriate standard." Now the compiler of the New York collection, at least, could not have kept this idea of the object of devotional poetry *out of sight*, however he may have failed in carrying it into effect, since in his preface he apologizes for the introduction of a few hymns merely didactic. But is it in fact true of either of these collections, that they were prepared under so very erroneous an opinion of what a collection of sacred poetry should be? What names stand higher among hymn-writers than Watts and Doddridge? And more than one fourth of the Cambridge, and more than one third of the New York collection is from them. I am not a little curious to know what hymn of Wesley's or Newton's, "recommended by feelings of simple piety expressed in simple poetry," and at the same time not very objectionable to a Unitarian congregation in point of doctrine, Mr Greenwood may have found with which to enrich his collection, that is not to be found in the New York. As for hymns of Montgomery's, they could not have been rejected either by "a more fastidious taste, or a less appropriate standard" of the Cambridge and New York compilers. The "Christian Psalmist" and "Songs of Zion" were not published until after their collections were completed.

I shall not discuss with your correspondent, how far it is proper to exclude from our hymn books Jewish phraseology, the types and figures of the old covenant with their inspiring associations, to make way for "the cold and well adjusted phrases of modern philosophy." It is enough that Mr Greenwood has overcome "this miserable dread of holy expressions,' which has haunted former compilers, and I leave the principle in question to be settled where the award will finally be given, by those "who know the difference between poetry and argument."

"[illegible]eenwood has done well also," in the [illegible] ur correspondent, "in restoring some [illegible] and most hallowed hymns, which have been injudiciously tampered with, to their pristine integrity. Every body will prefer to see Watts' version of the 100th Psalm, 'Before Jehovah's awful throne,' as well as that glorious old doxology, 'From all that dwell below the skies,' in their usual form, rather than with any alterations suggested by a modern taste." I have had no opportunity of comparing this version and doxology as given "in their usual form" by Mr Greenwood, with that in which they are to be found in other collections; but I will undertake to show that in whatever Mr Greenwood differs in either from the New York collection, it is he who has "tampered" with Watts. In fact neither one nor the other has the version "in its pristine integrity." And who would desire to see it in our hymn books as Watts left it?

"Sing to the Lord with joyful voice,
  Let ev'ry land his name adore;
The British Isles shall send the noise
  Across the ocean to the shore.
Nations attend before his throne," &c.

So much for "tampering"—a subject, I suspect, but little understood, and where your correspondent will be found to be at variance—to mention no more, with the lamented Buckminster and the venerated colleague of Mr Greenwood.

The observation with which R. closes his communication is certainly remarkable and very much to the purpose. "But perhaps," he says, "after all [the imperfections of the New York and Cambridge collections ?] this collection [of Mr Greenwood] is not so decidedly superior as to warrant the substitution of it for those now in general use." Pray, Mr Editor, resolve me this. We have the authority of your correspondent for saying, that "the New York and Cambridge collections are certainly far superior to any with which we were before acquainted." Yet the "almost simultaneous publication of two new collections proves, that the deficiency of our present collections is more and felt." But notwithstanding this deficiency of the New York and Cambridge collections,—notwithstanding that they labor under imperfections,—are formed under a very erroneous notion of the proper object of devotional poetry,—are injured by a too rigid exclusion of sacred imagery, which has been sacrificed to "the principles of a sickly and decrepit fastidiousness," and are objectionable for the injudicious tampering which has been practised on our most hallowed hymns—notwithstanding this damnatory critique, *these collections are about as good,—not very decidedly inferior*—to the collection peculiarly enriched by many sweet and pathetic effusions,—selected upon a most approved plan, with an excellent taste, which has retained the appropriate diction and imagery of sacred poetry, and restored our hallowed hymns to their pristine integrity,—to a collection, which in fact, so far as we can learn from your correspondent, is faultless. Pray, Mr Editor, resolve me this.

I trust it will be seen, that it is not my purpose to speak of the merits of any one of the works named. The new books I have not seen, and while I entertain for their compilers the greatest respect, I heartily congratulate the public on the contributions which their acknowledged judgment and taste cannot fail to have made to the too slender stock of our devotional poetry. My only wish has been to obviate, what appeared to me to be ill-considered objections to those works, which have at least the merit of having led the way to the great reformation that has taken place in our hymn books, and are on this account, if no other, entitled to Fair Play.

CHRISTIAN REGISTER.

BOSTON, MARCH 12, 1831.

DR WOODS' SERMON ON THE PROVINCE OF REASON.

We wish to call the attention of our readers to the remarkable grounds assumed by Dr Woods in this discourse, delivered by him in New York, as one of the Murray Street Lectures, of which we gave some account in the last Register. If we could suppose that Dr W. intended to carry out to their full extent the principles which he ably advocates, we should hail him as a fellow-laborer in the work of purifying Christianity from the corruptions that have been connected with it, and presenting it in the clear light of its original simplicity and beauty. We are not authorized, however, to suppose this. The habits of his mind are probably too firmly fixed, and his speculative opinions too deeply seated, to permit him to follow his own premises to their legitimate result. Besides, his oath of office presents an obstacle, which few men have the moral courage and freedom to surmount. We must, therefore, be content with expressing our pleasure at the force of reasoning and clearness of illustration, with which Dr Woods defends some of the essential principles, which as Unitarians we have long acted upon, and which, if generally received, would give a death-blow to all the prevailing Orthodox systems, and establish in their stead a religion of peace, encouragement, simplicity, and power. And although it is as much as we could at present expect, that these principles should be recognized by so high an Orthodox authority as Dr Woods, we can have no doubt that the time is not far distant when their obvious conclusions will also be adopted, and thus change the character of a large portion of our religious community.

But let us listen to the concessions we allude to, in the words of Dr Woods himself. Taking for granted, of course, as all Christians do, that a revelation has been made of truths, unattainable by the mere efforts of hu[illegible] maintains, "*that beyond the* [illegible] *of learning, arranging and applying to their proper uses, the obvious truths which God has revealed to us, all the efforts of reason will be totally unavailing.*" We know the simple facts contained in the gospel, he proceeds to argue, but all theological speculations respecting them are futile and unwarrantable. The question, then, according to him, respecting the doctrines of the Bible, is altogether a question of fact. But, with regard to the plain and indisputable facts recorded in the gospel everybody knows there is no controversy among Christians. We begin to differ, only when certain explanations of acknowledged facts are declared to be equally essential with the facts themselves. Take, for instance, the fundamental doctrine of the Christian faith. *Jesus Christ is the Son of God.* Here is a fact, plainly recorded. All Christians admit it. There has never been any dispute about it. It has not been and cannot be a cause of division among Christians. But human reason goes to explain it, and then controversy begins. One sect declare, if Christ is the Son of God, he must have the same nature with the Father, therefore must be God. Hence a belief in the Trinity. A human hypothesis is invented, to reconcile an apparent contradiction in human reasoning. Suppose Dr Woods' principle were adopted to admit facts and reject speculative explanations of them; would not all Christians be united in the simple faith that Christ is the Son of God, and in affixing to that expression the meaning gathered from comparing the plain passages of scripture in which it occurs, rather than from the forced and artificial deductions of human reason? Is it not the very thing which distinguishes Unitarians from Trinitarians, that they rest in the plain language of scripture without pursuing inquiries, which in the words of Dr Woods, "lead us into a region, in which our reason can have no light, and which it cannot even attempt to explore without the danger of being bewildered and lost!"

Still further we would in all good faith take leave to ask, what are the systems of Calvinistic Divinity, the writings especially of such men as Edwards, Emmons, and Hopkins, the popular Catechisms and Confessions used in Calvinistic Churches, and to go no further, the very long and elaborate creed to which Dr Woods himself, as Professor in the Andover Seminary, is obliged every five years to swear his assent,—what are these, but human explanations of doubtful points, human attempts to shed light on subjects, which the Bible has left in obscurity! Once adopt the principles of Dr Woods, is it not clear as the sun at noonday, that all these formularies and articles, the bitter fruits of ambitious reason, which have long vexed and distracted the Church of Christ, would be clean swept away?

Unitarians have repeatedly pointed out the bad effects of such speculations on the religious character. They have thought it their duty to guard themselves and to warn others against them. We are glad to hear Dr Woods express himself in a similar manner. "I am greatly mistaken," says he, "if it is not a general fact, that those who indulge a fondness for abstruse, philosophical research in matters of religion, experience a diminution of attachment to plain, evangelical truth, and a diminution of its sanctifying influence in their own hearts." We do not care to judge the hearts of others, but if the fact is, as Dr Woods has stated it, how can his disciples make a belief in those "abstruse, philosophical" points, essential to salvation?

"The greatest mistake of all," Dr Woods continues, "is the practice of introducing philosophical discussions into the pulpit. Whatever may be our private inclination or taste, when we stand before public assemblies as ministers of Christ, we must preach the *word of God*, must exhibit the SIMPLE TRUTHS OF THE BIBLE. While listening to some men, who are invested with the sacred office, I say within myself—*they may, for aught I know, be metaphysicians, and philosophers, but I am sure they are not ministers of the gospel.*" We have often thought the same thing. Indeed, as far as our limited experience reaches, we have always found the great complaint against Calvinistic preachers as a body, was that they preached "metaphysics" and not the "simple truths of the Bible." They are now reproved from a quarter entitled to much respect. We hope it will be beneficial. At the same time, it may be well for the more uninformed brethren of Calvinistic churches to cease their censures of the preaching, which is confined to the plain truths of the gospel, unmingled with the metaphysics of human creeds. It may be as well to say but little about "moral preaching," "negative preaching," &c. meaning by it, the preaching [illegible] for its model our Saviour's sermon on the mount.

One word as to the superior efficacy of "plain scripture truth" over the speculations of men. "It is this," says Dr Woods, "which leads the sinner to repent and believe; and which excites his love, his submission, his obedience and devotion. It is this, which supports him in affliction, and fills him with joy in the near view of death and eternity." True, most true is this. We respond to it all from the bottom of our hearts. Gladly do we hear the praises of that "simple truth," which is so often thought to be inert, and useless, and dead. Thousands and thousands, "who have departed this life in the Lord's faith and fear," have left their dying testimony, that it was the simple truth, though branded as odious heresy, which supported their souls in the awful hour of mortal change. And who shall presume to say, that a belief in such truth is insufficient? Who shall dare to tell us and our children, that unless the dogmas of their own mysterious creed are received, without doubt we shall perish everlastingly?

We cannot withhold from our readers the following statement, given by Dr Woods, respecting Dr Watts, who it is well known in the latter years of his life renounced the Orthodox doctrine of the Trinity. It reminds us of a similar affecting circumstance related in the Memoir of the late pious and lamented John Emery Abbot. "The excellent Dr Watts, after having indulged himself in a great variety of fruitful speculations on the subject of religion, penitently confessed his error, and prayed for divine forgiveness; and when he came to lie on a bed of sickness, said, that *a few, simple easy truths of the gospel were all that he found to be of any value to him*; and he resolved that, if his life was spared, *he would study the Bible more and speculate less.*"

We wish we had room for further extracts from Dr Woods. We sincerely thank him for the pleasure he has given us. We are grateful for his "choice sayings." They are the words of the wise. May they be prospered.

REVIEW OF MR WHITMAN'S LETTERS.

The editor of the Spirit of the Pilgrims, after denouncing Mr Whitman's Letters as unworthy of a perusal, has actually devoted the whole of the last number of his work to a labored examination of their contents. We know not which to admire the most,—the sudden change in that editor's feelings, or the manner in which he has accomplished his prescribed task.

In the first place, he brings up a formidable array of accusations, said to have been alleged against the Orthodox, and asks "who are those who dare to accuse them of such abominable crimes?" The answer is ready from his own lips. "The debased, the profane, the vicious, the profligate." Nor these alone. "They are kept in countenance by others of better cloth." "These charges are from the pens of learned civilians, and Reverend clergymen, of the Hon. ——— ———, and the Hon. ——— ———, of Dr Channing, the Rev. Bernard Whitman, &c, &c,—men who walk at large, and hold up their heads."

After expressing his horror and indignation at the charges and their authors—let not our readers be surprised,—the Reviewer, in the second place declares, "that no small part of what Mr W. charges upon the Orthodox, as persecution and oppression, and altogether inconsistent with 'free inquiry and religious liberty,' is but the *necessary result* of their religious liberty. They could not have their liberty and do otherwise." "Most of the charges urged against them in Mr W.'s first letter are the natural and inevitable results of their honest principles." "So long as they have a right to think for themselves, they must adopt this system: so long as they have a right to be honest and consistent persons, they must act according to it." Indeed! So that on the Reviewer's own showing, Mr Whitman is not far from right after all. He certainly has said nothing more of the Orthodox leaders, against whom his statements are directed, than this Reviewer here asserts of the whole Orthodox body. If on his own confession, Orthodox Christians cannot be "honest and consistent," without acting on the principles attacked by Mr W., if "persecution and oppression" are the "natural and inevitable result of their honest principles," what further need of controversy? Why blame Dr Channing for expressing his fears concerning the movements of a part of the Orthodox, which the Reviewer acknowledges are true of the whole? Why blame Mr Whitman for adducing facts in illustration of the system, which the Reviewer confesses leads inevitably to "denunciation and injury"?

In the third place, the Reviewer attempts to point out some circumstantial errors in the statements of Mr Whitman. He does not undertake to grapple with his leading propositions or the mass of evidence by which they are sustained. We do not see that he has set aside a single fact, upon which Mr W. relies in proof of his declarations. He dwells at great length on some apparent mistakes, with regard to circumstances of very little consequence to the main questions at issue; and even here, in most instances, we have only the Reviewer's assertions in opposition to the facts advanced by Mr Whitman.

Such is the "thorough Review" in the Spirit of the Pilgrims, of Mr Whitman's Letters to Prof. Stuart.

QUARTERLY CHARITY LECTURE.

We refer those of our readers, whose curiosity or benevolence may dispose them to such subjects, to some historical notices of this foundation, chiefly taken from a discourse, recently delivered at the stated Lecture. This is not only the most venerable, but what is more to the purpose, it is one of the most useful of our charities. Its records, which we have been kindly permitted to examine, have been kept from its beginning, with great accuracy, and in not a few of its pages, with remarkable beauty of penmanship. The evening of the Lecture; the name of the preacher, and his text, however long; the sum collected, and the number of persons to whom distributed, with notices of the place of assembling, whenever it was changed, are all carefully recorded.

We wish that this sacred charity might be revived in its former general estimation. We know of few more useful or more interesting. But were it not for the semi-annual distributions, added by the deacons, from the legacies of a few pious benefactors, the collections of the present day, and, as we understand, they have been for several years, would afford a very scanty relief to the many destitute individuals who rely upon it.

We are well aware, that it is not now, as it once was, the prominent charity of the city. It is only one of many. But it has probably given birth to, or at least indirectly cherished others, which have taken its place in the public view: and by its age and fostering influence it may claim, we think, to be regarded among our later charities, as was Jerusalem by the chosen people—"the mother of them all." It is true, also, it does not now, as formerly, unite in its interests or benefits all the Congregational churches of the town, to which it was once a bond of Christian union. But its quarterly distributions are still made to some of the worthiest among our poor; to some, who have known prosperity and the pleasure of imparting; to the aged, who are unable to work; and to others, whose remembrance of happier days would greatly aggravate the bitterness of dependance upon a more public or municipal relief. Nor is it the least recommendation of this charity, that it preserves such a class in a sustaining self-respect and in comfortable hopes; that it maintains their friendly intercourse, not only with their minister and the worthy almoners of this bounty, but, in a certain measure, with some of the considerate and benevolent among their fellow worshippers; who thus come to know of their characters and wants. Let not this, now, be overlooked by the reflecting citizen or by the Christian philanthropist. For whatever preserves the poor in self-respect and within the influence of religious sympathies, preserves them also from the temptations, to which neglected, it may be reckless, poverty is always exposed.

MR UPHAM'S LECTURE AT SALEM.

The Salem Gazette gives the following sketch of Mr Upham's Lecture on Witchcraft. We hope the author will favor the public with a copy. Few men are so well qualified as Mr Upham to give a learned and interesting history of the subject.

Salem Lyceum.—Mr *Upham* concluded, this week, his very elaborate and thorough discussion of the subject of Witchcraft, before the Lyceum. In the concluding Lecture the origin of superstition was traced to an ignorance of the laws of the physical world. Sorcery and magic were shown to have been founded upon the secret possession and artful use of some of these laws. The Witch of Endor was alluded to; and the effect of the Christian doctrines upon the ancient system of incantation, revolutionizing that system and introducing the peculiar form of superstition denominated *Witchcraft*, was explained. A history was then given of prosecutions in christendom for Witchcraft. The character, career, and fate of Matthew Hopkins were related. Sir Matthew Hale and Sir Thomas Browne were referred to, as connected with the Witchcraft delusion. William Penn and Cotton Mather in the same connexion. Instances were given of the recurrence of the Witchcraft delusion in England in 1808, and, to a slight extent, in Salem, at the same time.—Lady Hester Stanhope. The history of legislation on the subject. The law of England rendering Witchcraft a capital offence, passed to flatter James I. The state of natural science at the time. The peculiar form which the doctrine of the Devil had then assumed. General reflections. The lecture was concluded by an extract from Judge Story's Centennial Discourse.

LECTURES IN HARTFORD.

We understand that Rev. Samue[illegible] of Brooklyn, Conn., has commence[illegible] of Lectures in Hartford, in referen[illegible] "Tribute to the Memory of the Pilg[illegible] a Vindication of the Congregationa[illegible] es of New England," by Dr Hawe[illegible] city. Mr May will undoubted[illegible] errors into which that gent[illegible] respecting Unitarians, and [illegible] cannot fail of being [illegible] quirers after truth, [illegible] which now divide [illegible] in [illegible]

REVIVAL IN NEW YORK.

We learn from the Orthodox papers in New York, that a general revival of religion has taken place in that city. From all the accounts which we have read, there certainly appears to be an unusually strong excitement on the subject. Whether it shall prove to be a revival of the pure and heavenly spirit of our Lord Jesus Christ in the hearts of his followers, or only a repetition of the extravagant and disgusting scenes which have signalized many parts of the State of New York, it remains for time and experience to determine. For ourselves, we do most earnestly desire and pray, that a genuine revival of religion may commence in that city, and in all our cities, and in every town and village throughout our broad country, and that its fruits may be seen in the increase of humility, spiritual-mindedness, meekness, and charity, until the disciples of our common Lord shall be known as the men who love one another.

OBITUARY.

MRS CATHERINE WENDALL EMMONS.

Died in this city, Mrs Catherine Wendall Emmons, aged 58.

In the death of this lady the community has sustained a loss. Possessing means for diffusing widely benevolent actions, the widow, fatherless, and afflicted, always found her ready to afford relief. Her health was constitutionally infirm, and during the last twentyfive years she was confined to her chamber. From that place of sickness and suffering the hearts of many were made glad. Her unostentatious charities were extended to the needy without distinction of sect, and many prayers have ascended from the children of want for this their often unknown benefactor. She was associated with most of our charitable institutions, the members of which, as well as many less publicly known, will bear testimony to her worth. Her influence was not exerted in the supply of pecuniary assistance alone. Although her bodily powers were infirm, she possessed a discriminating judgment, and a mind ready and firm in decision. With knowledge of character uncommon in one so long separated from active society, she was ready to administer advice, encouragement, or reproof. Her cheerfulness and Christian resignation were conspicuous. The desponding, who were ready to fail under comparatively light afflictions, beholding her emaciated form, witnessing its frequent and intense sufferings, and the cheerfulness and hope that illumined her countenance and animated her trembling voice, could not but feel their anxious thoughts dissipated under the gentle influence of her calm emotions.

Mrs E. was educated a Calvinist. A long and careful reading of the scriptures confirmed some of her early views, but led her to reject several of the harsh and peculiar doctrines of that system. She was, however, no sectarian. Her's was a mind too liberal, and a faith too comprehensive, to be confined within the limits of a party. She was strictly neither a Calvinist nor a Unitarian; but if obedience to the commands of Jesus, imitation of his example, a humble, sincere mind, a devout, near, and confiding communion with God, constitute the Christian character, she *was a Christian*.

She was conscious some time previous to her death, that the time of her departure was at hand, and expressed a readiness to meet the event. During several weeks of extreme debility she several times bid adieu to her friends, and when alone took a solemn farewell of the world. Life continued to linger, until at last becoming gradually weaker and weaker, it was extinguished almost unperceived.

In the death of the Christian, and the triumph of faith, so often witnessed, we read one of the strongest assurances of the spiritual value of our religion. There seems then, when the body is weak, and that event, which perhaps through life was viewed with terror, approaches, to be called forth a new faculty of the soul. Death no longer appears terrible, the power of the grave is taken away, the spirit becomes stronger, faith brightens into certainty, invisible things are almost seen; and the soul, without one regret, departs from the scenes of earth into the joys of its Lord. Such is the death of the righteous! "They enter into peace, they rest in their beds." "Blessed are the dead whihc die in the Lord, they rest from their labors and their works do follow them." H.

DOMESTIC INTELLIGENCE.

MASSACHUSETTS LEGISLATURE.

On Friday, March 4th, in the Senate. Resolves passed for laying out the public lands in Maine. Bills passed to be engrossed,—To provide for investing the funds from the sale of Eastern lands,—relating to the support of State Paupers. The bill, with an amendment, in relation to the plea of tender was reported. The resolve from the House granting County taxes was reported with an amendment. Bills passed to be enacted,—To incorporate the Northborough Cotton Manufacturing Co.—the American Institute of Instruction,—proprietors of the Female Seminary in Springfield,—proprietors of Boxford Academy. A report was made on the Militia bill, and sundry resolves submitted to instruct the delegation in Congress to endeavor to obtain the passage of a law for the organization of the Militia, that will relieve the citizens from their present burthens.

In the House of Representatives. The bill in addition to an act establishing salaries for Judges and Registers of Probate, was reported with amendments. The bill to continue the Oxford Bank, and the Pacific Bank, passed to be engrossed in concurrence.

On Saturday, in the Senate. The bill relating to public worship passed to be engrossed, with an amendment. Bills were enacted,—To continue the corporation of the Pacific Bank; mitigating in certain cases the penalties for arson, burglary and larceny. The Judiciary Committee were instructed to inquire respecting alterations in the laws relating to licensed houses.

In the House of Representatives. The resolve in favor of Winchendon passed in concurrence. A bill was reported in addition, prescribing the forms of writs in civil causes, and directing the mode of proceeding therein. The bill mitigating the penalties in certain cases for arson, burglary and larceny, passed to be enacted. The bill to continue the corporation of the Pacific Bank, passed to be enacted.

On Monday, March 7th, in the Senate. Bills passed to be engrossed,—To incorporate the institution for savings at Dedham—in addition to an act establishing a free bridge in Boston. Bills to incorporate nine new Banks were reported. A bill in addition to the acts regulating licensed houses, was reported. A resolve was reported, authorizing the appointment of Commissioners on the State Pauper laws.

In the House of Representatives. The resolve for submitting to the people the proposed amendment of the Constitution, came from the Senate, with a report of a Committee and proposing an amendment—concurred. The bill giving Criminal Jurisdiction to the C. C. Pleas, having been further amended, passed to be engrossed. The resolves on the subject of the Militia, passed in concurrence. The bills to continue the charters of Oxford Bank, and Union Bank, passed to be enacted. A bill was reported, establishing the Boston and Worcester Railroad. The bill to ascertain the rateable estate within this Commonwealth, passed to be engrossed, with an amendment.

On Tuesday, in the Senate. Bills to continue the Oxford Bank and Union Bank, passed to be enacted. Bills passed to be engrossed,—To incorporate the Citizens Bank, Nantucket Bank, Mechanics Bank, and Fair Haven Bank. A resolve was passed in favor of the town of Northbridge.

In the House of Representatives. A bill in addition to the act, incorporating the Hope Insurance Co. and the bill in relation to Clerks of Courts, passed to be engrossed. The bill relating to the enclosure of Cambridge Common, was indefinitely postponed. The bill incorporating Trinity Church, and the bill relating to County Commissioners with amendments, passed to be engrossed.

On Wednesday, in the Senate. A bill was reported to preserve order on public days, and to prevent the sale of refreshments in booths, &c. without license. The bill to incorporate Hope Insurance Co. passed to be enacted. Resolves passed for payment of additional roll of military accounts. Several bills passed to be engrossed, which will be specified when enacted. The bill respecting the Massachusetts claim passed.

In the House of Representatives. The bill in relation to the Boston and Lowell Railroad, passed to be engrossed. The Committee reported that the subjects of special pleadings and a revision of the Statutes, be referred to the next General Court.

Massachusetts Claim. It appears by a Message of the Governor to the Legislature, that the sum of $419,748 26 was received on Thursday from the Secretary of the Treasury of the U. S. being a partial payment of the Massachusetts Claim. One third or about $140,000 belongs to Maine.

Congress. The National Legislature adjourned on the 4th inst. Various acts were passed. The titles of those of most public interest are subjoined.

An Act for the relief of James Monroe.

For the relief of certain Insolvent Debtors to the United States.

For making appropriations for the support of Government for the year 1831.

For making appropriations for the Naval service of the United States for the year 1831.

For making appropriations for the Military service for the year 1831.

Making appropriations for the Indian Department for the year 1831.

To provide hereafter for the payment of $6000 annually to the Seneca Indians, and for other purposes.

To provide for the adjustment of claims of persons entitled to indemnification, under the Convention between the United States and his Majesty the King of Denmark, of the 28th March, 1830, and for the distribution among such claimants of the sums to be paid by the Danish Government to that of the United States, according to the stipulation of such Convention.

Making appropriations for revolutionary and invalid pensioners.

To amend and consolidate the acts concerning copy rights.

Railroad to Lowell. At the June session of the General Court a charter was granted for a Railroad from Boston to Lowell. The leading features of the bill were these:—

The Corporation are empowered to locate and construct a Railroad at or near the city of Boston, and thence to Lowell, in such manner and form as they may deem most expedient. They are authorized to lay out the road four rods wide through the whole length. The stock shall consist of 1000 shares not exceeding $500 each. The tolls upon all passengers and on property are to be determined by the discretion of the Directors of the Corporation, leaving to the Legislature the power to reduce them at the expiration of every four years, provided the annual income shall in that time have exceeded ten per cent. It is provided that no other railroad shall be authorized to be made, within the space of thirty years, from either of the towns of Boston, Charlestown or Cambridge to Lowell, or to any place within five miles of the termination of the Lowell Railroad. A right is reserved to the government, at any time after the expiration of ten years from the opening of the road, to purchase the road of the Corporation, by paying all the expenses of constructing the road, of repairs, and ten per cent. annual interest thereon—after deducting all sums accruing from tolls, &c.

The State may also authorize any other company to enter with another railroad at any point of the Boston and Lowell Railroad, paying for the right to use it.

The time allowed for filling up the subscription and locating the road is till Jan. 1, 1832; and the time for completing it till Jan. 1, 1835.

At the present session of the Legislature the Corporation have obtained an extension of one year in the time allowed for filling up the subscription, and locating and constructing the road, and also the privilege of enlarging the number of shares to 1200.

We are happy in being able to state that the whole of the capital stock ($600,000) is already taken up. The Daily Advertiser of the 8th says,—"Some of the capitalists who twice refused to subscribe to the stock of the Lowell railroad, now the whole stock is taken up wonder that they had not concluded to subscribe before it was too late, and regret that they had not done it."

Railroads in New York. The Courier and Inquirer tells us that many public meetings have been held in Western New York in favor of constructing railroads, and that the Ithaca Company are just about commencing their work.

Railroad to Worcester. The petitioners for this railroad request the State to take one third of the stock. The Committee of the Legislature appointed to consider the subject have reported in favor of the subscription. To enable people to judge whether it will be a secure investment, the Daily Advertiser of the 8th inst. gives the following statement relative to the transportation of passengers.

The distance from Boston to Worcester is a third greater than from Liverpool to Manchester. There are now six daily coaches which travel either between Boston and Worcester, or on routes, for which this might be substituted without material deviation from their present course. Between Liverpool and Manchester there were, before the opening of the rail road, twenty seven daily stage coaches. There are now none. In a period of ten weeks from the first opening of the Liverpool and Manchester rail road, there were received for the conveyance of passengers only, £18,000 sterling. These facts are stated in a report which we have seen, signed by George Stephenson, Esq. Civil Engineer. A single locomotive engine on the Liverpool and Manchester road, made six passages in a day, and conveyed from one place to the other 120 tons of goods.

Medical Publications. We are glad to notice the following paragraph on the subject of new medical publications.

The Massachusetts Medical Society have recently voted, through their counsellors, to commence the republication of a series of works on practical medicine, for the use of the members of the Society. We understand that the object of this measure is to furnish certain useful books to the members of the Society, without actual expense on their part; and in this way to increase, and more perfectly to equalize, the benefits of the institution to members residing in all parts of the Commonwealth. The Committee of Publications, in pursuance of this vote, have put to the press two important and instructive works on fever, which have appeared in England during the last year; one a Treatise on Fever, by Southwood Smith, M. D.—the other Clinical Illustrations of Fever, by Alexander Tweedie, M. D.—both physicians to the London Fever Hospital.

Cabinet of Natural History. A work with this title is in a course of public ation by J. & T. Doughty, of Philadelphia. The engravings are extremely beautiful.

History of Scituate. Proposals have been issued by Mr James Loring, for publishing a history of Scituate, by Rev. Samuel Deane. We shall allude to the subject more particularly on a future occasion.

Mr Everett's Speech. The late speech of Mr Everett in Congress, on the Indian question, is thus spoken of by a Washington correspondent of the U. S. Gazette.

The speech of Mr Everett in support of his proposition was full of beautiful points; replete with pathos, abounding in powerful imagery; it was the speech of a statesman as well as a scholar; combining force of mind with a fertile and chastened imagination; a delivery most emphatic, with ideas the most cogent and felicitous.

Roman Catholic College. The Albany Daily Advertiser states, that the Roman Catholic Bishop of New York has received ten thousand crowns, towards building a College on Hudson River. The whole expense of erecting the College, is estimated at $100,000.

New Hampshire. The election of State officers, and of Representatives to Congress took place in New Hampshire on the 8th inst. The National Republican candidate for Governor is Hon. Ichabod Bartlett.

Maryland. Hon. E. Chambers has been reelected U. S. Senator for Maryland, for six years from the 4th inst. A bill has passed both houses of the Legislature of that state, providing for the construction of a railroad from Baltimore to Washington.

Virginia. A Washington correspondent of the U. S. Gazette says, "Letters are in the city to-day from Virginia, which make it pretty clear that that state will support Mr Calhoun"—for the next Presidency, we presume it means.

Cherokees. In the Supreme Court of the United States, on Saturday last, Mr Sergeant, in behalf of the Cherokee nation, moved for an Injunction against the State of Georgia, in pursuance of a bill in Equity, filed and read by him in open court.

Georgia. We are told in a New York paper that the City Council of Savannah had passed a law imposing a tax of $100 on every free person of color coming to that city after the 10th ult.

Law of Georgia. The Georgia Legislature has decreed, that all white men among the Cherokees, including, of course, the Missionaries, shall quit the country, swear allegiance to Georgia, or suffer four years' imprisonment. The Constitution of the United States, declares, Sec. 2, Art. 4, "the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States."

Alabama College. The Rev. Alva Woods, D. D. late a Professor in Brown University, and subsequently President of Transylvania University, in Kentucky, has resigned the latter charge, and takes a similar station at the head of the Alabama College, at Tuscaloosa.

FOREIGN INTELLIGENCE.

FROM EUROPE.

England. In our last paper we gave English news to January 25th. There have been several arrivals since, and papers to Feb. 2d have been received.

Orders had been issued by the Admiralty for the immediate equipment of four ships of the line, with six other vessels of smaller dimensions. The object is understood to be, the enforcing the decisions of the Five Powers with reference to the affairs of Belgium and Holland, and the establishment of the free navigation of the Scheldt.

Parliament was to open on the 3d of February. The Morning Chronicle of January 31, says that nothing is yet known of the ministerial plan of reform.

Disturbances and burnings continued in various parts England.

The Siamese youths have sailed from England for New York.

St Peter's church in Birmingham was destroyed by fire on the 24th January.

The Lord Chancellor, as Mr Brougham, was not remarkably attentive to what the Quakers would call "the outward man," being not only very plain, but somewhat negligent of his dress: but in his office no such set-out has ever been witnessed as his Lordship's appearance on the first day of term, whether we allude to the velvet and lace displayed in his own attire, or the marked elegance of his equipage.—*London paper.*

Ireland. Great excitement existed in Ireland at the latest dates. The arrest of Mr O'Connell and others mentioned in our last, had probably been an occasion of increasing it. The Grand Jury had found bills against him and several others for a conspiracy to evade the late proclamations of the Lord Lieutenant. Should they be convicted under the statute, the penalty will be three months' imprisonment. It is supposed by some that the conviction and imprisonment of Mr O'Connell and others will still the present commotions. Others are of the opinion that it will increase them.

France. Paris papers of January 21 say, that the return of the troops of the army of Africa begins to be carried into execution. Only four regiments will remain in the country.

The French Ministry are disposed, if possible, to avoid war. The revolutionary party however, among whom is Lafayette, are desirous, at all hazards, of preventing any interference of other powers with the affairs of Belgium and Poland.

Protestantism in France. We gave in our last paper, a short paragraph on the subject of a reported change in the religious professions of some portion of the clergy of France. We copy the following additional paragraph on the subject, from a late London paper.

The story of the four hundred priests in France having conformed to the Protestant religion gains confirmation by accounts received daily from respectable quarters, in addition to which we hear, that his Majesty the King of the French has written to his partiular friend, the Bishop of Winchester, for an English copy of the Protestant Prayer Book.

Poland. We regret that our limits do not permit us to give the spirited Manifesto of the Polish Diet. It cannot be read without strong feelings of sympathy with the oppressed Poles, and of indignation at the selfish, barbarous proceedings of the Russian authorities.

It appears, by the latest dates, that Russia is preparing all her strength to crush the insurgents, and the Poles are valiantly preparing to defend their liberties. We give the following extract from the close of the Manifesto.

The Polish nation have arisen from their abasement and degradation, with the firm resolution no longer to bend beneath the iron yoke, which has just been broken, and not to lay down the arms of their ancestors, until they have regained their independence and power, the only guarantee of their liberties; until after having secured the enjoyment of these liberties, which they claim upon a two-fold right—namely, as the honorable heritage of their forefathers, and as the urgent want of the age; and, finally, until after being reunited to their brethren, subject to the yoke of the cabinet of St Petersburg, and having delivered them, they shall have made them sharers of their liberties and independence. We have not been influenced by any national hatred against the Russians, with whom we have a common origin; on the contrary, at the first moment we felt pleasure, upon the loss of our independence, in thinking that, although our reunion under the same sceptre was injurious to our interests, yet it might cause a population of forty millions to partake of the enjoyment of constitutional liberties, which in the whole civilized world had become equally necessary both to nations and sovereigns.

Convinced that our liberty and independence, far from having been hostile to the neighboring States, have, on the contrary, served at all times, as an equilibrium and shield to Europe, and may now become more useful than ever, we appear in the presence of sovereigns and nations, with the assurance that the voice of policy and humanity will be equally heard in our favor.

If even, in this struggle, the dangers of which we do not conceal from ourselves, we were to fight alone for the interest of all, full of confidence in the sanctity of our cause, in our own valor, and in the assistance of the Almighty, we will fight till our last gasp for liberty; and if Providence has destined this land to perpetual slavery, if in this last struggle, the freedom of Poland is to fall beneath the ruins of its towns and the bodies of its defenders, our enemy shall only reign over deserts, and every good Pole, when dying, will carry with him the consolation, that if Heaven has not permitted him to save his own liberty and his own country, he has at least, by this deadly combat, placed the liberties of threatened Europe under shelter for a moment.

Colombia. Letters to Feb. 1st have been received from Carthagena.

As soon as Gen. Urdaneta learned the death of Bolivar, he declared the extraordinary faculties of the government revoked, and the constitution to be in full force.

On the 13th of January a decree was issued by Gen. Urdaneta, the acting President, calling a convention of Deputies, for the purpose of revising the constitution, and adopting such measures as may be expedient for the future regulation and government of the country. The convention is to be held at Leiva on the 15th June next.

Insurrection at Martinique. An arrival at N. York, brings intelligence, that the blacks had risen and committed many outrages in Martinique. Many white inhabitants had been killed, and nearly one hundred blacks. The insurrection was thought to be nearly quelled, when the vessel sailed that brought the intelligence. Three hundred of the ringleaders have been confined, much property destroyed, and the Island remained unquiet.

Errata. By some mistake our third page last week presented several typographical errors. Two only of them could mislead the reader, and these we desire to correct. In the notice of the Christian Examiner, in first column of third page, 52d line, for *philosophy*, read *philology*; in same article, 91st line, for *professional* read *professed*. We regret these errors the more, as we have been of late particularly careful to give an accurate print.

MARRIAGES.

In this city, on Sunday evening, Mr Thomas Thompson to Miss Dolly Wiggin; Mr Samuel Wallace, of Homer, N. Y. to Miss Theodosia Littlefield; on Wednesday evening, by Rev. Mr Himes, William Douglas Carson to Miss Charlotte Cobbett, both of Boston.

By Rev. Mr Ripley, Mr Moses French, (of the firm of Nevers & French,) to Miss Elizabeth Cleverly.

On Monday evening, by Rev. Mr Emerson, Mr Jonas Eaton, jr, of Groton, to Miss Sarah Henderson Greene, of this city,

By Rev. Mr Gannett, Mr Thomas Niles, to Miss Maria V. McClennen.

At Lechmere Point, by Rev. J. D. Green, Mr Anderson Lothrep to Miss Ruth Jane, daughter of Josiah Johnson, Esq.

In Hingham, Mr John E. Law to Miss Abigail Kingman, both of that town.

In Gilmanton, N. H. Rev. Daniel Lancaster to Miss Eliza G. Greely.

DEATHS.

In this city, on Saturday last, Mr James Sherman, aged 54; Sarah Freeman, daughter of Joseph M. Marsh, 6 years; on Saturday last, Mrs. Ann P. wife of N. Houghton, 34.

In Charlestown, 8th inst. Miss Rebecca T. Adams, daughter of the late Mr Joseph A.

In Lynn, Mr Samuel Bacheller, aged 72.

In Eastport, 27th ult. Major Joseph Very, aged 38, formerly of Salem, Mass.

In New York, Rev. Harvey Fisk, aged 32.

In Geneseo, N. Y. Mrs Naomi, wife of Jas. Wadsworth, Esq.

In Washington, D. C. 26th ult. after a few days illness, the Hon. James Noble, Senator from Indiana.

In Dennysville, 16th ult. Mr Isaiah Hersey, aged 87. He was born in Hingham, Mass. in 1744. He was one of those who faithfully served their country in the war of the Revolution.

Drowned, in Belfast, on the 31st ult. Captain John Williams. Nathan M'Donald, it is said, started in the same boat to cross the river with Mr W. He has not since been heard of, and probably has met the same fate.

JUVENILE READING LESSONS,—
Being a selection of pieces in prose—designed as a reading book for the younger classes in common and other schools.

This book has the most important words placed over the sections from which they are selected, defined and pronounced, according to the principles of John Walker—also questions at the end of each section.

Just published by N. S. SIMPKINS, & Co., Court Street, Boston. March 12.

SUPERINTENDANT WANTED.

Wanted for the House of Industry at South Boston, a suitable person as Superintendant of that Institution. Proposals and references may be left at the Directors' Office, Faneuil Hall, on or before the 24th inst.

March 12.

CARPENTER'S CATECHISM.

This collection is extensively used in Sunday Schools. It may be obtained at this office at four dollars a hundred. A large discount made to the Trade.

March 12.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the seventh day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, WILLIAM SULLIVAN and GEORGE B. EMERSON of the said District have deposited in this Office the Title of a Book the Right whereof they claim as Proprietors in the words following, *to wit:*

"The Political Class Book; intended to instruct the Higher Classes in Schools in the Origin, Nature, and Use of Political Power. 'Government is instituted for the common good; for the protection, safety, prosperity, and happiness of the people;—and not for the profit, honor, or private interest of any one man, family, or class of men.'—*Mass. Bill of Rights.* 'Ignorantia legum neminem excusat; omnes enim præsumuntur eas nosse, quibus omnes consentiunt.' By William Sullivan, Counsellor at Law.—With an Appendix upon Studies for Practical Men; with Notices of Books suited to their Use. By George B. Emerson. New Edition, with Amendments and Additions."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, { *Clerk of the District of Massachusetts.*

March 5. 4t.

ATHENEUM. S. COLMAN Bookseller and General Agent, Portland, Me., publishes on the first and third Saturday of every month "The Atheneum;" devoted to Literature, Book and general Advertising. Price, one dollar a year. March 5.

A. U. A. TRACT—No. 45.—*(First Series.)* "An Essay on the Understanding of St Paul's Epistles. By John Locke," pp. 24, being Tract No. 45 of the First Series of the American Unitarian Association, just published at the Depository, 141 Washington Street. GRAY & BOWEN.

March 5.

LARDNER'S WORKS. LANGDON COFFIN No. 31 Cornhill, Boston, proposes to publish by subscription the Works of *Nathaniel Lardner, D. D.* with a Life by Dr Kippis, from the last London edition, in ten volumes octavo. 6w. March 5.

THE TIMES OF THE SAVIOUR.

In Press and will shortly be published by L. C. BOWLES, "*The Times of the Saviour*" By HARRIET MARTINEAU. Reprinted from the London edition, with a Notice by the American Editor.

☞ This is the work noticed in the Unitarian Advocate for March, under the title of "Traditions of Palestine." March 5.

BOSTON, BOLTON, LANCASTER & STERLING ACCOMMODATION STAGE.

THE public is respectfully informed that FIELD & HOLMAN'S Accommodation Stage will in future leave Wildes' General Stage Office, No. 11 Elm Street, Boston, Tuesday, Thursday and Saturday, at 7 o'clock, A. M. and arrive in Sterling at 2 P. M. Leaves Sterling at 7 A. M. and arrives in Boston at 2 P. M.

The *Boston, Lancaster, Greenfield* and *Albany Mail Stage* leaves No. 11 Elm Street, Boston, the same mornings, at 2 A. M. and arrives in Albany the second day.

The *Boston, Fitchburg, Keene,* and *Burlington Mail Stage* leaves Boston, Monday, Wednesday and Friday, at 4 o'clock, A. M. and arrives in Keene at 7 P. M. Leaves Keene, Tuesday, Thursday and Saturday, at 4 A. M. and arrives in Boston at 7 P. M.

FIELD, HOLMAN & Co. *Proprietors.*
E. ESTABROOKS, *Agent, Boston, Mass.*

WHITMAN'S LETTERS, SECOND EDITION.

This day published, by GRAY & BOWEN, No. 114 Washington Street, "Two Letters to the Rev. Moses Stuart, on the subject of Religious Liberty, occasioned by his Letter to the Rev. William E. Channing." By Bernard Whitman. Feb. 26.

BEASLEY'S VINDICATION of the Fundamental Principles of Truth and Order, in the Church of Christ, from the allegations of the Rev. William E. Channing, D. D., by the Rev. Frederick Beasley, D.D., Rector of St Michael's Church, in Trenton, in the State of New Jersey; and author of the "Search of Truth, in the science of the human mind."

Lux est gratissima undecunque affulgeat.
LOCKE.

Nullum fugimus examen fidei nostræ; nec eam a quoquam recipi petimus, nisi peracta prius investigatione. BISHOP BURNET.

Just published, and for sale by R. P. & C. WILLIAMS, Nos. 18-20, Cornhill. Feb. 19.

☞ A large assortment of Books.

NEW GOODS.

BREWER & BROTHERS have received per "Charlemagne" from Havre, "Courier" from London, and other recent arrivals, large additions to their assortment of

Medicines, Perfumery, London Brushes, &c.

Families may always depend upon finding at their store articles of the *first quality* at reasonable prices. Those who do not furnish themselves readily at their accustomed Apothecaries' shops, will generally if not invariably get served here, as it is our intention to be supplied with all rare and scarce articles in the line.

⁂ Our Wm. A. Brewer holds himself in readiness to wait personally upon our friends and the public at any hour of night.

☞ The smallest favors gratefully acknowledged.

Feb. 12. 6tis

IMPROVED MEDICINE SPOON, for administering Medicine or Food to Children and Adults, in a recumbent position, without their tasting or being able to resist its passing into the Stomach. For sale by the dozen or singly by BREWER & BROTHERS, 90 Washington Street, also by EBEN. WIGHT, 46 Milk Street, and JOSHUA P. PRESTON, corner of Federal and Williams Streets. Feb. 12.

STUDIES AND STORIES.

Just published by CARTER, HENDEE, & BABCOCK, corner of Washington and School Streets, "Studies and Stories, by Mary Lovechild." 3t Feb. 12.

WHITMAN'S LETTERS

To Prof. Stuart, on Christian Liberty, may be obtained at this office. Feb. 26.

SELECTED POETRY.

ALICE.

Our readers will remember the affecting circumstances attending the death of Miss Alice Cogswell, daughter of the late Dr Cogswell, of Hartford, of whom some account has been given in most of the papers of the day. The following lines, from the pen of Mrs Sigourney, were addressed to a sister of the deceased, not long after her death, and were "suggested by meditating while alone, on what our departed friends may be supposed to say, were they permitted from the abodes of bliss to address the objects of their fondest earthly regard."

Sisters!—there 's music here,—
From countless harps it flows,
Throughout this bright celestial sphere,
Nor pause, nor discord knows.
The seal is melted from my ear
By love divine;
And what through life I pined to hear,
Is mine!—is mine!
The warbling of an ever tuneful choir,
And the full, deep response of David's golden lyre.
Did the kind earth hide from me
Her broken harmony,
That thus the melodies of Heaven might roll,
And whelm in deeper tides of bliss, my rapt, my wondering soul?

Joy!—I am mute no more;—
My sad and silent years,
With all their painful toils, are o'er;—
Sweet sisters! dry your tears.
Listen at hush of eve,—listen at rising day,—
List at the hour of prayer,—can ye not hear my lay?
Untaught, unchecked, it came,
As light from chaos beamed;
Praising His glorious name,
Whose blood on Calvary streamed;
And still it swells that highest strain—the song of the redeemed.

Brother! my only one,—
Beloved from cradle hours,—
With whom beneath the vernal sun
I wandered, when our task was done,
And gathered early flowers,—
I cannot come to thee;—
Though it was so sweet to rest
Upon thy gently guiding arm, thy sympathizing breast,
'*Tis better here to be.*
No disappointments shroud
The angel bowers of joy;
Our knowledge hath no cloud,
No limit, no alloy;
The fearful word—to *part*,
Is never breathed above;
Heaven hath no broken heart;
Call me not hence, my love!

Oh Mother!—He is here,
To whom my soul so grew,
That when Death's fatal spear
Stretched him upon his bier,
I fain must follow too.
His smile my infant griefs restrained,—
His image filled my childish dream,
And o'er my young affections reigned,
In gratitude unuttered and supreme.
But yet, till these effulgent skies burst forth in radiant glow,
I knew not half the unmeasured debt a daughter's heart doth owe.
Ask ye, if to *his* soul the same fond thrill is given?
Oh! yes; and filial love remains unchanged in Heaven!
I bend to soothe thy woes,—
How near thou canst not see;—
I watch thy lone repose,—
May I not comfort thee!
To welcome thee I wait:—Blest Mother, come to me.

INDIAN WRONGS.

The following lines are from Mr Mellen's Poem, delivered before the Phi Beta Kappa Society, on their last anniversary in Cambridge.

And well it were, America, for thee,
Could Fame's broad pen record but eulogy!
But while in lustre she reveals thy name,
She will not dash the story of thy shame!
Already blazoned on the flying page,
Speeds the foul tale shall thrill through every age;
Already there a blushing world shall read
Of horrid perfidy the crowning deed.
Nay—tell me not of Freedom—'tis but dust,
And all it touches withered and accursed;—
I feel no freedom where one creature bows,
Crushed by a nation that forgets its vows;
I feel no freedom—none—but with the dead!—
My country perjured—and her glory fled!
And ye that judge not by what beams within,
But guide your sympathies by tint of skin—
Who deem that truth, to God and virtue dear,
May turn to falsehood in an Indian's ear,
And that no sanction lingers with the deed,
Whose simple ties are wampum and the bead,—
Go—and though scorn may gather on your brow,
And slighted faith plead vainly with you now,
Yet on the far unveiled futurity
The fearful judgment of the past I see—
The stern tribunals where all lips are dumb—
A death-bed and a conscience yet to come!
And when a race of whiter hearts than ye
Shall gather round your loved ancestral tree,
And bid you from its shadow forth to roam,
And seek some new and visionary home,
Trample your hearths, and give to long despair
All bright and blessed hopes that cluster there;
Then breathe not—think not—but in peace depart,
Veiling the spirit's ire and bursting heart:
Let the sealed lip, in that eventful hour,
Confess the justice, and admit the power?

MISCELLANEOUS.

MR BURGES.

The following account of the oratory of Mr Burges, member of Congress from Rhode Island, is given by a correspondent of the New York Observer.

Of the two, considering the comparative plainness of Mr Burges' general manners, he is, perhaps, as a speaker, even more elegant than Mr Wirt. As Mr Wirt is a most exemplary pattern of manners in all things, it is impossible, from his long practice, that he should not be very agreeable and even captivating as an advocate. He moves not a finger, nor touches his spectacles, nor inclines his body or head in any direction, but with a finished grace. And in every play of his changing features there is an indescribable charm. Mr Burges, I suppose, cannot assert the same high claims to the most finished manner in everything he does. And besides he is another man—his temperament cast in a different mould—and the general training of his life has been in very different circumstances. It could not, therefore, be expected, that his manner, as a speaker, would in all respects and in every iota be so highly accomplished. It would not befit his looks, as a plain, stern, old man—whose locks are white as the snow, and the crown of his head as bald as the palm of his hand. But truly, when he rises in the greatness of his soul, there is nought of *manly* grace deficient—nought of dignity—nought of conscious rectitude—nought of that self respect, which commands the respect of others—nought of *elegance*, that any one could desire in such a man. His thoughts, his style, his manner are types of each other—strong rather than exuberant, more majestic than brilliant—showing himself not exactly, yet very much like Anthony—"a plain blunt man, that only speaks right on—who ruffles up your spirits, and puts a tongue in every fact he deals with, that would move the stones of Rome to rise in mutiny."

There is not perhaps in our country a man so advanced in years, and yet so powerful in debate; few, probably, retaining at that period of life so much of the ardor and vehemence characteristic of earlier days, as Tristam Burges. Public men are apt to grow tame with years. The pulpit man grows tame. The advocate is ordinarily chastened not a little by the buffetings of his profession. And the child of Esculapius increases in grains of modesty inversely, as his experience instructs him to lessen the doses of his materia medica. The passions of all men, who are verging to the grave, naturally abate. But here is a man retaining his best manhood in the last stages of a man's earthly existence. Is it owing to more vigorous impulses in the stamina of his nature? or to the habits of life?—My individual opinion is—it is owing principally to the latter cause. His ambition—his industry have not permitted his native and acquired powers to fall back into repose and into lethargy. He has kept himself employed—temperately, equally, yet vigorously. How much is lost to the world by a premature resignation of the cares of life?—A man once active, must be always active—or become useless. There is no alternative between the disuse of our powers and their decay.

I was about to spend a *word* on Mr Burges as an orator. His *manner* is always easy, graceful, and appropriate—sometimes striking—rarely, when the sentiment justifies, or demands, absolutely startling. This latter attribute, however, is not unconnected with the simultaneous character of the intonations of his voice. Still his manner is his own—not very safe, or especially worthy of imitation. Mr Wirt's manner, copied, if well done, would set well on any body. It would never seem borrowed. The *elocution* of Mr Burges, (by which I always mean the offices of the vocal organs) connected with the qualities of his voice, seems most befitting the pulpit. Nor is it unsuitable for a parliamentary assembly. I should think, perhaps, some of his teeth were wanting—which occasionally reminded me of an aged preacher. The ordinary key of his voice is rather elevated, its character not unmelodious, his modes of intonation touching, and sometimes thrilling with tenderness. The compass of his voice, in its accustomed range, is at least an octave—redeeming him thoroughly from the habit of monotony. His more striking passages he is apt to utter on his lowest notes—which, being the least audible, arrest more deep attention. The moment he falls upon these notes, hundreds stretch out their necks, and adjust their hands over the ear, in a very passion not to lose a word. And if, in spite of their efforts, the thought escapes, they writhe in disappointment. He can thunder too—and make the vast chamber, (for vast it is) and the lofty and vaulted dome, ring again. To fill the hall of Representatives requires a volume of voice, which few can utter. No other man but Mr Burges has yet filled it, in my hearing. Mr Burges has *vices* of elocution, but like the English critics determined to find fault with President Edwards on the Will, I cannot tell what they are. At least am not disposed to try. His *style* disdains ornament, and courts only, invests and arms itself at all points with, the noblest attributes. He is frequently beautiful, but you feel at the same time, that he is strong. He never balks, nor bungles;—neither can he lay claim to the sweet fluency of Mr Wirt. He has no redundancies—and as much does he want the captivating richness of the gentleman just named. Mr Burges stands by himself—alone—and a mighty one—*when he lays himself out*. But I ween, he could not talk better than many other men *impromptu*. Any man that is industrious, can do well. But alas! few—few in this department of human excellence, can claim this character, or are accustomed to reap its reward. To have done well, as a consequence of industry, is praise enough for any man. It is the highest praise. To pretend to superior *native* talent, is disgusting;—to rely upon it, to the neglect of culture, is inevitable failure.

MR BROUGHAM.

Our readers may be pleased to compare with the above description, the following sketch of the manner of the great English orator, Mr Brougham taken from the New Monthly Magazine, for January.

"If, gentlest and most indulgent reader, you had chanced any morning during term to have walked into the Court of King's Bench, you would probably have perceived, near to one of the extremities of the King's counsel seat, a barrister with his brief before him, at which he now and then cast a rapid glance, as if a thought had suddenly struck him respecting some point of which he wished to make himself sure; and then he would appear to relapse again into eager rather than profound reflection. There was no deep quietude in his repose—his position was changed frequently, and the nervous twitchings of his nose and upper lip seemed almost to indicate the emotion caused by the forcible suppression of impetuous thought. His face was destitute of all pretension to beauty of feature or elegance of expression; the forehead rather broad, but not lofty; the nose long, and slightly curved upwards; the upper lip long, and the mouth close and firm; his complexion of a hardy paleness, and the visage strongly marked with the lines of thought: the eyebrow dark and full, overshadowing an eye, which in repose seemed small and incapable of much expression, but in moments of excitement—and they were neither rare nor moderate—flashing forth with such fierce energy as I have not seen equalled in any other man. On the whole, his expression was that of a studious man, and a deep and vivid thinker; and this was Mr Brougham, as you would presently discover, when some stranger in the crowd, as occurred every moment, asked 'Which is he?' I have never heard a speaker more likely to enchain the attention; there was a serious earnestness in his manner, without any of that heavy gravity which sometimes makes seriousness tedious; his voice was clear, his enunciation distinct, beyond that of any other man in court, and a continued flow and impressiveness in his language gave an interest even to ordinary details, of which in the hands of others they would have been utterly incapable. He was not loud, yet so clear, distinct, and forcible in his utterance, that not a word was lost; even his under tones, his 'talking aside,' when he was addressing the judges or a jury, fell with palpable distinctness upon the ear; but the distinguishing characteristic of all he said, was its earnest clearness; there was no unevenness, no hesitation, no hurry of words, no difficulty of expression. He seemed as if he spoke from an earnest conviction in his own mind that he was right; and even when he was quite wrong, as in points of law he very often was, he discoursed so much with the air of a man who was quite certain about the matter, that the unlearned in the law were astonished when they heard the Judges pronounce, that Mr Brougham's legal positions were altogether untenable. It was, however, in the management of facts before an intelligent jury, that his abilities as an advocate shone conspicuously forth. His extensive knowledge of mankind, and of the affairs of life, furnished him with a continued store of observation and illustration, while his matchless facility and force of language, made every circumstance which he touched upon fall with ten times its ordinary weight. His powers of eulogy, and his still greater powers of sarcasm, made his commentaries upon evidence singularly effective, and if he could have condescended to the *management* of juries, his assistance would have been invaluable to suitors. But this management, this adapting of himself to the prejudice or ignorance of the people he had to deal with, and thus cajoling them out of a verdict, was an art, which his impetuous and commanding temper could not submit to learn. His address to the jury was a lecture upon the case or the evidence; he spoke as one having authority, and whose business it was to teach his auditory, by the strongest appeals to their reason, the way in which they should view the case that was before them. His energy always rose with the importance of the circumstances upon which he commented, and gradually proceeded from the vigorous, yet subdued earnestness with which he dwelt upon simple and ordinary facts, to the very highest strain of eloquent fervor, as his topics became more exciting and important. Then it was that he was accustomed to hurl forth his tremendous weapons of sarcasm and invective—and standing in the attitude of St Paul in the Cartoon, with his arms stretched forth, heaving forward, as it were, upon the devoted object of his attack the vast volumes of his wrath, he proved himself by far the greatest forensic orator of his time; and in that particular department of oratory, the philippic, he has probably not been surpassed by any lawyer since Cicero. Many English lawyers have been noted for their powers of acrimonious abuse, among whom Sir Edward Coke holds a dishonorable preeminence; but in the lofty strain of vehement indignation, the subject of our sketch stands unrivalled. It is to be remarked, however, that in the perhaps less manly, but not less persuasive power of the orator, which addresses itself to the kind feelings and gentler sympathies of the human heart, Mr Brougham was found wanting. To paint the hideous wrong of tyranny and oppression—to exalt the glory of resisting them—to scourge meanness and cruelty—to overwhelm ignorance and presumption with sarcastic scorn, were tasks congenial to Mr Brougham's powers. The excellence of knowledge—the nobleness of freedom—the stern grandeur of fixed resolution, all these were things which he spoke of as a man who felt them; but the softness of pity—the subduing power of gentleness and goodness—the fervency of affection, and the tenderness of love, either found no sympathy with him, or were not thought fit to be made use of in the exercise of his art—

"Impiger, iracundus, inexorabilis, acer."

He seemed to desire to be borne along by the torrent of his indignation, and never stopped for a moment to watch by the fountains of human tears.

A MOTHER'S LOVE.

Deep is the fountain of a mother's love. Its purity is like the purity of the "sweet south, that breathes upon a bank of violets." The tear-drop speaks not half its tenderness. There is a language in a mother's smile, but it betrays not all her nature. I have sometimes thought, while gazing on her countenance—its dignity slightly changed by the inelegant accents of her young child, as it repeated, in obedience, some endearing word—that the sanctuary of a mother's heart is fraught with untold virtues. So fondly—so devotedly she listens to its accents, it would seem she catches from them a spirit that strengthens the bond of her affection. I have seen the mother in almost every condition of life. But her love seems every where the same. I have heard her bid, from her bed of straw, her darling child come and receive the impress of her lips; and as her feeble strains mingled in the air, I have thought there was loneliness in them not unlike the loneliness of an angel's melody.—And I have seen the mother at her fire-side deal out her last morsel to her little ones so pleasantly, that her own cravings seemed appeased by the pleasure she enjoyed. But who that is not a mother can feel as she feels? We may gaze upon her as she sings the lullaby to her infants, and in her eye read the index to her heart's affections—we may study the demure cast of her countenance, and mark the tenderness with which she presses her darling to her bosom, but we cannot feel the many influences that operate upon her nature.—Did you ever mark the care, with which she watches the cradle where sleeps her infant? How quick she catches the low sound of an approaching footstep! With what fearful earnestness she gazes at her little charge as the sound intrudes! Does it move? Does its slumber break? How sweet the voice that quiets it! Surely, it seems that the blood of but one heart sustains the existence of both mother and child. And did you ever behold the mother, as she watches the receding light of her babe's existence? It is a scene for the pencil. Words cannot portray the tenderness that lingers upon her countenance.—When the last spark has gone out, what emotions agitate her! When hope has expired, what unspeakable grief overwhelms her!

I remember to have seen a sweet boy borne to his mother with an eye closed forever. He had strayed silently away at noon-day, and ere nightfall death had clasped him in its embrace. The lifeless tenement of that dear boy, as it burst upon the mother's vision, seemed to convey an arrow to her heart. When the first paroxysm of grief had subsided, she laid her ear to his lips, as if unwilling to credit the tale his pale countenance bore. She put her hand upon his breast, but she felt no beating there. She placed the ends of her soft fingers upon his brow, but it was cold. She uttered aloud his name—she listened—but the echoing of that name elicited no responding voice. "Then came the misgiving that her child was dead."—She imprinted many a kiss upon his cheek, and her tears mingled with the cold moisture upon his brow. Her actions betrayed a fear that she could not do justice to her feelings—that she could not express half the anguish of her bosom. The silence that followed that scene was like the silence of the sepulchre. It seemed of too holy a nature to disturb. There was a charm in it—it was a charm hallowed by the unrestrained gushes of a mother's love.

Did you ever awaken, while on a bed of sickness, and find a mother's hand pressed closely upon your forehead? It is pleasant thus to break from a dream, even when affliction is on you. You are assured that you have at least one friend, and that *that* friend is a true one. You are assured that if you never again go forth in the world, you will die lamented; and when pain and distress are on you, such an assurance is consoling. At such a time, you can read more fully a mother's feelings than her tongue can express them. The anxiety with which she gazes upon you—the tenderness with which she sympathises with you—the willingness with which she supplies your wants—all serve to represent the secret workings of her heart. But a mother's love is unceasing. Her children as they advance in years, go out one by one into the world, and are soon scattered in the directions of the four winds of heaven. But though rivers may separate them from her, they separate not the bonds of her affection. Time and distance rather increase her anxieties. She knows not the strength of her own attachments until she becomes separated from her offspring. Until she bids a child farewell, her nature remains untried. But at the moment of separation, she feels the influences of her love—she feels the full weight of the many treasures of affection she has unconsciously imbibed.

Who can look coldly upon a mother? Who after the unspeakable tenderness and care with which she has fostered him through infancy—guided him through childhood, and deliberated with him through the perplexities of opening manhood, can speak irreverently of a mother? Her claims to his affections are founded in nature, and cold must be the heart that can deny them. Over the grave of a friend—of a brother, or of a sister, I would plant the primrose, for it is emblematical of youth: but over that of a mother, I would let the green grass shoot up unmolested, for there is something in the simple covering which nature spreads upon the grave, that well becomes the abiding place of decaying age.

THE CHRISTIAN EXAMINER and GENERAL REVIEW—*New Series*, No. XIII, *for March*, 1831.—Just published by GRAY & BOWEN, 144 Washington Street.

CONTENTS.

Art. I. Moral Education.—1. The Library of Education. Edited by William Russell. Vol. I. Containing "Some Thoughts concerning Education, by John Locke," and "A Treatise on Education, by John Milton." 2. Account of the Edinburgh Sessional School, and the other Parochial Institutions for Education, established in that City in the Year 1812; with Strictures on Education in general. By John Wood, Esq.

Art. II. Prison Discipline.—1. Reports of the Board of Managers of the Prison Discipline Society.—2. Fifth Annual Report of the Board of Managers of the Prison Discipline Society.

Art. III. Collection of Psalms and Hymns.—A collection of Psalms and Hymns for Christian Worship.

Art. IV. Meaning of Αιων.—Professor Stuart's Appendix to his Exegetical Essays on several Words relating to Future Punishment.

Art. V. Works of the Rev. Robert Hall.—The Works of the Rev. Robert Hall, A. M. Minister o Broadmead Chapel, Bristol, England. First complete edition; with a brief Memoir of the Author.

Art. VI. Stuart and Whitman.—1. A letter to William E Channing, D. D. on the subject of Religious Liberty. By Moses Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. 2. Two Letters to the Reverend Moses Stuart, on the subject of Religious Liberty. By Bernard Whitman.

Art. VII. Thelogical School in Harvard University.—Dr Codman's Speech in the Board of Overseers of Harvard College, February 3, 1831. March 5.

FREEMAN HUNT proposes publishing by subscription, for the author, *Lectures and Sermons*, in two volume, by HENRY C. KNIGHT, late Rector of Prince George's, and St Bartholomew's Parishes, in Montgomery County, Maryland.

CONTENTS OF VOL. I.

History of the Bible; Proofs of Christianity; Ecclesiastical History; Summary of the Scriptures; Analysis of Theology; The Visible Church; On Prescript Prayer; Nature of Sermons; On Baptism; The Lord's Supper; The Nativity; Pity the Poor; King Solomon; The Seven Reproofs; Story of Haman; The Two Gods; Micah and his Idols; Advice to Young Men; The Lowing of the Oxen; The Marks of a Christian; The Message; Miracles of our Lord.

CONTENTS OF VOL. II.

The Mountain Sermon; Nature of Repentance; Triumphs of Faith; Story of Ruth; Value of the Soul, Voice from the Dead; The Prodigal Son; The New Birth; The Great Question; The Holy Angels; The Fallen Angels; Story of Jonah; The Antediluvian Heads; St Jude's Epistle; The Millennium; Lots in Life; Naboth's Vineyard; The Goodness of God: Ressurrection of the Body; Counsel to Children; Shortness of Time; The Last Judgment; The Ten Commandments; Belief and Unbelief; The Happiness of Heaven. 3t. Feb. 26.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand *writing of the applicant*, and left at this office, will meet with immediate attention. eptf Jan. 8.

NATURAL HISTORY OF THE BIBLE. This work, by Rev. Dr Harris, of Dorchester, is for sale at the Christian Register office. It has been lately noticed in the Register, with a just expression of surprise, that while it has passed through at least four editions in England, the original edition in this country has not all been sold. Feb. 19.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. III.—No. 3.—(New Series.) For March, 1831.

CONTENTS.

A Christian Church—its nature and Constitution, its members and their qualifications, its officers and their powers, its discipline and its privileges; Original Poetry—'While I was musing the fire burned'; On the rights of Reason and of Faith; Regeneration explained, and some objections to the popular views of it stated; Jewish and Christian religion; Recollections and remarks of an aged Clergyman, now living, respecting the changes that have taken place in religious opinions, and in the character of preaching, in New England, for the last fifty years; Unitarianism in remote parts of our country; traditions of Palestine; Correction of mistatements respecting the Theological School at Cambridge, and the late proceedings of the Overseers of Harvard University. March 5.

LIBERAL PREACHER, *for March*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for March, 1831.—Conducted by an Association of Clergymen. New Series, Vol. I. No. 3. Containing a Sermon by Rev. FRANCIS PARKMAN, of Boston, Mass.—"*On Prejudice*;" from John i. 46: and another by Rev. N. L. FROTHINGHAM, of Boston, Mass. "*On Signs in the Sun*;" from Luke xxi. 25. March 5.

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